

BDJRN\_NL  
BX  
801  
.C353  
v.7  
(1900-01)



*Library of*  
**ST. JOHN'S SEMINARY**



**BRIGHTON, MASSACHUSETTS**

LIBRARY  
ST. JOHN'S SEMINARY  
BRIGHTON, MASS.



# THE REVIEW.

By ARTHUR PREUSS

Published Weekly at \$2.00 a Year,  
(Foreign \$2.50) Payable in Advance.Entered at the Post Office at St. Louis, Mo.,  
as second class matter, in August, 1896.Editor's Address:--3460 Itaska St.  
Telephone: (Bell) Carondelet 104 m.

## TABLE OF CONTENTS.

Page.	
73	(1) Notes and Remarks. Protestant Ignorance of the Bible. (J. W.) Too Much Ado About Converts.
74	(2) The Duty of the Hour. The Lesson of Jansenism. I. (D. A. Merrick, S. J.)
75	(3) "On Every Forty Acre Patch a Chapel." (Rev. J. F. Meiffus.)
76	(4) The Free Man's Ballot: One Vote for One Cause and for One Candidate. (J. Hernan.) The American Union—A New Order of Bigotry. (A. P.)
77	(5) Cuban School-Teachers. (Arthur Preuss.) Social Influences at Work in Favor of Temperance. (H. St.) The Legend of King Abgarus. (A. P.)
78	(6) Exchange Comment. (Arthur Preuss.) Education—State Education Run Mad. (Patrick Hannahan.)
79	(7) Contemporary Record:—Clap-Trap Pro-Boer Sympathy Resolutions. The Stage:—The Theatre and Public Morals. Literature:—The Dead Hand. (Rev. J. F. Meiffus.)—The Coming Democracy. (J. Hernan.)—"An Hour with a Sincere Protestant." (A. P.)—Current Literary Notes.
80	(8) Science and Industry:—The Dangerous Character of Hypnotism.

## NOTES AND REMARKS.

\* A Washington despatch to the *Globe-Democrat* (May 16th) informs us that the U. S. Post Office Department has issued a permanent order forbidding the delivery of mail matter and the payment of money orders to the American School of Magnetic Healing, E. A. Weltmer, president, and J. H. Kelly, secretary, of Nevada, Mo., for conducting through the mails a scheme for obtaining money by means of fraudulent pretenses.

\* Archbishop Ireland freely acknowledges the legitimacy of his famous letter to the Duke of Norfolk urging or suggesting the desirability of an Anglo-Saxon propaganda. In explanation of the document, His Grace as frankly admitted, in an interview on the subject, that there is really nothing in it. And really, when you come to think of it, there isn't.—*San Francisco Monitor*, May 12th.

....According to the *Cleveland Catholic Universe* (May 18th), the new terna for Fort Wayne is: Rev. John Schoenhoeft, D. D., Dignissimus; Rev. Aug. Seifert, C. PP. S., Dignior; Rev. N. A. Moes, D. D., Dignus. There is nothing new concerning the Diocese of Columbus, except a revival of the rumor that Rev. Dr. Moeller has been appointed.

\* Of all the manifestations of human folly, surely the glorification of the educational nostrum in politics is one of the most foolish.

## Protestant Ignorance of the Bible.

The Rev. Dr. Charles F. Thwing, President of the Western Reserve University, in the *Century Magazine* for May, in an article entitled "Significant Ignorance About the Bible," relates his experience and draws some rather startling conclusions from it with regard to the study of the Bible among young people now a-days.

President Thwing selected from the poems of Tennyson twenty-three allusions to well-known passages in the Old and New Testaments and asked thirty-four freshmen of Western Reserve to explain them. Later he submitted the same questions with one exception to a class of fifty-one at a woman's college in the East. One young woman answered every question correctly, one missed but one, and a third missed but two. Yet the percentage of correct answers was only 49 for the women and less than 43 for the men. None of the allusions would be considered recondite by any one even fairly versed in the English Bible and English literature, and most of them, it would seem, ought to be answered correctly by any average Sunday school scholar of twelve.

Out of the eighty-five students examined one-fourth knew nothing of Christ's crown of thorns or of the manna provided for the Israelites in the wilderness. About thirty could not explain Jacob's ladder, his wrestling with the angel, or Moses' striking of the rock. About forty were ignorant of the brand of Cain, of Esau's rough hands, of Ruth in the cornfield, and even of the angel seated in the risen Savior's tomb. Sixty could not tell of the sheet let down from heaven in Peter's vision nor of Joshua's moon on Ajalon. Seventy-five failed on Hezekiah's shadow, which was one of the hardest questions. But sixty-six were stumped by Jonah's gourd, although several of these thought the allusion was to Jonah and the whale.

All but three of the girls knew about Lot's wife and all but ten about the serpent in Paradise, but twenty-two men knew nothing about either. Forty of the girls failed on Iscariot's red hand. This question was given the girls instead of one about the pearls and the swine, which twenty-two men had missed. Less than one-half the eighty-five could explain Jephthah's vow, Pharaoh's darkness, the self-mutilating rites of the priests of Baal, the church founded on Peter's rock, or the marriage in Cana. The ignorance regarding at least four of these five was certainly remarkable. Arimathea Joseph was confounded by some with the foster-father of our Lord, and by more with Joseph of the many-colored coat. Ruth was said to be "grieving for her children," and Iscariot was alleged to be "the cross on which Christ was crucified."

From this experiment Dr. Thwing draws the conclusion that the Bible has ceased to be a force in American literature and in American theology, that "the people do not read it, or if they do read it, they are not impressed by it."

The N. Y. *Sun*, the Chicago *Inter Ocean*,

and other secular papers deplore this condition of affairs in the interests of literature. The *Sun* says there must be "many screws loose in the modern methods of teaching youth," and the *Inter Ocean* pleads for a popularization of Prof. Moulton's "Modern Readers' Bible," in which the Scriptures are treated solely as literature.

To us who consider all things first of all in a religious light, the condition brought out by Mr. Thwing's examination appears to demand the attention of the preachers rather than the educators. It certainly goes far to explain the general decline of religion among those whose only source of faith is the sadly neglected "Good Book."

We believe a similar examination made among pupils of our Catholic parochial schools, in which Bible history is generally and diligently read and taught, (not to speak of Catholic college students), would show that they know more of the Bible than the average Protestant Sunday school or university class.

J. W.

## TOO MUCH ADO ABOUT CONVERTS.

"If one may be permitted to point a moral, it would be in order to say that too much ado is made about those who come into the Catholic Church."—*Northwestern Chronicle*.

It is natural that we should rejoice over conversions to the Church, and quite as natural that we should deplore apostasies, especially when attended with scandal. The "ado" to which our contemporary refers is made by those who are addicted to snobbishness. Every true convert must feel that in becoming a Catholic he has simply done the right thing to save his soul. The Church has no need of any of us. We are all like little children clinging to the skirts of our mother. Whether we hold on or let go is the main thing. Our first duty as Catholics is self-perfection. Any service we may render to the Church, any honor we may confer upon it, is next to nothing in comparison. It is because we lose sight of the fact that ever since the Day of Pentecost men have been flocking to the Church and falling away from it, that personal influence and prestige and service count for so much and personal sanctity for so little. The greatest thing we can do for our religion is to live up to it. This ought to be our chief concern. The patronizing attitude toward Protestants or apostates is altogether unwarranted. We are not the Church but of the Church, and our perseverance we owe to the grace of her sacraments. Let us rejoice when outsiders embrace our holy religion, let us grieve when any member of the Church falls away from it; and never lose sight of the Apostle's warning to make our own calling and election sure.—*Ave Maria*, May 19th.

\* A communication from Mr. M. M. Snell on the subject of evolution reached us too late for publication in this issue.



## THE DUTY OF THE HOUR.

Mt. Rev. Archbishop Corrigan kindly sent us a copy, in pamphlet form, of the pastoral letter addressed to the faithful of his charge on the occasion of his visit *ad limina*.

We take the liberty to reproduce therefrom the subjoined earnest and timely passages:

Our present most pressing duty is: first, to bring our Catholic schools—primary, intermediate and higher—to the greatest attainable efficiency; secondly, to cause all the instruction given therein to be permeated and ruled by the spirit of religion. Without Christian doctrine one may as reasonably look for Christian morality as for a superstructure unsustained by a foundation. The interests of the State as well as of the Church call for training in morality through religion. Washington, in his last public utterance, calls religion and morality “indispensable supports of political prosperity, the two great pillars of human happiness, and the firmest props of men and citizens.” Thirdly, we must go on adding to the number of our schools till every Catholic pupil may find place therein, since every child has the natural and inalienable right to what is, by common consent, regarded as an elementary physical, mental, and moral education, and since experience teaches, so far as religious instruction is concerned, the inadequacy of the training of the ordinary home and Sunday school.

As to other schools for which we are taxed, and to which, though not approving, because of their necessary exclusion of religious tenets—equivalent, Daniel Webster says, to teaching deism and infidelity—many of us, through paucity of number in certain districts, or poverty, must send our children, let us, as good Christian citizens, see that in them the rights of conscience and of the parents are infringed neither by usurping educational faddists, nor by the encroachments of State Socialism. Nor is this “eternal vigilance,” which Patrick Henry says, “is the price of liberty,” uncalled for. The tendency of the day is towards State monopoly of the teaching function, the crowding out of the parent and private teacher, and the prostration of everything before a Juggernaut State. As our country glories in freedom of speech and freedom of the press, it is difficult to conceive why we should not also enjoy their logical extension—freedom of education. We call your attention to the invasion of parental rights frequently attempted of late years by our lawmakers, who would base legislation on the assumption, philosophically absurd and historically false, that the child belongs to the State and afterwards to the parent, and on the un-American and Socialistic theory that the State exists not by and for the citizen, but the citizen for the State. Using the words of Danton, they dare to call our children “the children of the State.” They would have us call the schools “free,” whilst making the introduction of their own fads compulsory; would unduly lengthen the term of compulsory attendance (from the sixth to the sixteenth year) without

profit to the pupil and often to the detriment of the parent. In fine, they would have us view the people, to use the words of Nathan Mathews of Boston, “not as the creators of the government, but as its creatures; and the government itself is magnified as the ‘State’ into something superior to religion, to the family, to the rights of property, and to all the other institutions of civilized society.”

Regarding our educational duties, hear the authoritative utterance of him to whom I am about to report the work of the Archdiocese during the past decade, addressed to the archbishops and bishops of Austria, Germany, and Switzerland, on occasion of the Tercentenary of Blessed Peter Canisius, S. J. Having shown how beneficial is the public remembrance of virtuous and holy men, the Holy Father compares our own time with that of Blessed Canisius, sketches in outline the history of this great Apostle who fought error chiefly through the school, and shows the present pressing need of bringing knowledge to the defence of religion. He declares that religion is not adverse to knowledge, but rather its acme and crown; and that secular adds dignity and beauty to sacred science. He exhorts bishops to watch over the schools, not only primary but higher, in order that, besides preserving religion in its entirety, the rights of the Church and of the parent may be safeguarded against mixed schools (wherein members of various creeds are taught) of which he points out the dangers. He bids them join with the religious instruction of the youthful mind the quickening of the heart by piety and the fear of God—and this not only in primary schools, but also in the gymnasias, lyceums, and universities.

Whilst regretting inability to cite copiously from this document, wherein doctrine, solid and sublime, finds clear and elegant expression, we can not refrain from placing before you these weighty words:

“In this matter (of education) these things are chiefly to be provided: first, that Catholics everywhere have not mixed, but their own schools, especially for children, and conducted by teachers most excellent and approved. That education is fraught with danger in which a corrupted religion, or none, as often happens in mixed schools, is taught. If in no period of life, nor in matters public or private, may the duty of religion be neglected, much less in that in which judgment is most lacking, impulses are strongest and enticements to sin most numerous. Wherefore he who so regulates instruction that it has no association with religion, corrupts the very germs of the good and beautiful, and prepares not a defence for his country, but a plague and the ruin of the human race. For what, without God, can keep youth within the bounds of duty, recall those that have strayed from virtue’s paths, or who have plunged headlong into an abyss of vice?

“Hence, it is necessary that youth be taught religion not only at certain hours, but all the instruction it receives should savor of Christian piety. If this be wanting, if this religious spirit do not animate nor strengthen the minds of both teacher and pupil, from whatsoever learning little good, and not sel-

dom much evil will flow. All systems of education have their dangers, which youth can scarcely avoid unless upon mind and heart be placed a sort of divine restraint. Great care must be taken lest that which is first in importance, that is, the fostering of uprightness and piety, be given the second place; lest youth, restricted to those things which appeal to the senses, be shorn of all of virtue’s strength; lest preceptors, whilst giving the finishing touch to learning’s work, even in its smallest details, prove not at all solicitous about that true wisdom whose beginning is the fear of the Lord, and to whose precepts must be conformed, in all its details, the whole conduct of life.”

## THE LESSON OF JANSENISM.

From the *Messenger of the Sacred Heart*, June 1900.

### I.

The pendulum of error is always oscillating from one extreme to the other. Eutyches undertook to refute Nestorius, and became the author of a heresy as vicious as that of his opponent. Pelagius, a native of Great Britain, in the fifth century, while writing against the Manichees, lapsed into the mistake of denying the existence of sanctifying grace. The great point with him was to defend the liberty of the human will. Martin Luther, in the sixteenth century, declared there was no such thing as the liberty of the human will; the human will was a donkey which, if God rode it, would go to heaven; if the devil rode it, would go to hell. John Calvin’s doctrine was not substantially different from that of Luther; he only accentuated it more distinctly, crossed the T’s and dotted the I’s.

In the second part of the same sixteenth century, Michael Baius, a professor in the Catholic college of Louvain, began to teach what they call positive theology, in opposition to the Scholastic method of the Middle Ages. Instead of arguing, he simply quoted the Fathers of the early ages, interpreting them according to his own ideas. The same kind of thing has been done in our own days. A number of his propositions were condemned by Pope St. Pius V., in 1567, and again by Gregory XIII., in 1579. The substance of his doctrine was that fallen human nature can do no good whatsoever and must go on always doing evil. This is the antipodes of Pelagianism.

Cornelius Jansens, or Jansenius, born in Holland, became first a professor at Louvain and afterwards bishop of the Belgian see of Ypres. He wrote a book which he called *Augustinus*, as explanatory of the doctrines of St. Augustine, which was not published till after his death, in the year 1640. Five propositions extracted from this volume were condemned in 1653 by Pope Innocent X. These propositions were the following: Some laws of God are impossible of observance, i. e., God orders us to do things which we can not possibly do; it is impossible to resist interior grace; provided there is no external coercion, it does not matter to merit or demerit that we are under interior compulsion, i. e., as Luther said, the will does whatever God or the devil makes it; it is heretical to teach that we can resist grace; it is heretical to say that Christ died for all.



The Jansenist sect took its name from Jansenius. But the real founder of the schism was John Du Verger or Duvergier de Hauranne, a Frenchman from the same part of France as St. Vincent de Paul, and for some time his very good friend. He was a few years older than Jansenius, whose acquaintance he made at Louvain, and renewed in Paris, after which they kept up a constant correspondence. De Hauranne became Vicar-General of Poitiers and Superior of the abbey of St. Cyran, by which name he is generally known. He began early to spread his errors, and St. Vincent tried to remonstrate with him, but, as for his pains he was only told that he was a blockhead, he had to leave him alone. In the first book he published, de Hauranne advocated suicide and insisted very much on that text, All things are pure to the pure. There never was a heresy yet that was not loose on this point.

Duvergier, or St. Cyran, was a very inferior man; but he had that gift, so often noticed in persons who are mediocrities themselves, of bewitching others every way their intellectual superiors. De Hauranne bewitched the Arnauld family, consisting of six brothers and six sisters, all the latter nuns in the convent of Port Royal des Champs. One of these Arnaulds wrote a book on frequent Communion which was approved by sixteen bishops. St. Vincent de Paul attacked this book vigorously, and it was condemned. The idea of the Jansenists was that absolution should be deferred until after the penitent had performed a severe penance; that it was commendable to put off communion till the hour of death; in fine, that only those who had obtained perfect union with God were fit to receive.

The Arnauld brothers established a convent of monks near the nuns. St. Vincent visited and tried to influence these people by his benignity, in vain. The Archbishop of Paris examined these Sisters who disputed about theology and would not go to Communion, and he left them saying they were pure as angels and as proud as devils. The end of their story was that Louis XIV., no saint, but a true believer, had them dispersed in different convents and their building razed to the ground.

The important thing to pay attention to is the tactics of these sectaries. Their first great contention was that they were Roman Catholics and only taught opinions which could be maintained inside of the Church; and this standpoint they would never abandon. It was the most insidious effort of the devil to do mischief in all history. Many prelates and others wished to preserve silence, saying, as Leo X. is reported to have said of the commencements of the Reformation, "It is only a quarrel between monks"—It is only a wrangle between the Arnaulds and the Jesuits. But St. Vincent de Paul would not take this view. He insisted, when the Augustinus was published, that silence would be a crime, and little is generally known of how vigorously the amiable saint worked, writing to bishops, sending messengers to Rome, and in every other way, to have this heresy stamped out.

Some men, who were honest, but had let themselves be influenced at first by the prevailing spirit of the time, when these errors were condemned, immediately opened their eyes. Among these were the famous Thomas à Becket in France, and at Rome one of the greatest Irishmen that ever lived, Father Luke Wadding. We are all influenced by the atmosphere which surrounds us, but docile souls

will never finally be deceived. The great rank and file of the error-increasing Jansenists did not act with this sincerity. They accepted the decision of Rome. But they denied that the propositions condemned at Rome were the meaning contained in the author's text. This started a new controversy, till the Holy See declared both its power to say what was the meaning of an author's text, and that the condemned propositions of the Augustinus were really contained in Jansenius' work.

Then followed another tactical move. The last decision of the Holy See was received with "respectful silence." That is, the Jansenists held their tongues—more or less—but considered themselves at liberty to keep in their hearts their own opinion still, like Goldsmith's schoolmaster. Thus things dragged on till the end of the seventeenth century, when there appeared a work called "A Case of Conscience." Herein a supposed clergyman who has accepted the papal decisions with outward respect, but without inward consent, asks for absolution. This gave rise to more discussions till the year 1705, when Alexander VII. declared that he could not.

One would suppose that this would be the end of the Jansenists, or at least that they would go out of the Church. Not a bit. After the death of St. Cyran, they found a new chief in one Pasquier Quesnel, a member of the French Oratory. This gentleman published a book of Moral Reflections, which, like Arnauld's Frequent Communion, was soon found in everybody's hands.

In the year 1713 Pope Clement XI., in the bull Unigenitus, condemned one hundred and one assertions contained in this publication. The radical error was that of all Jansenism, the denial of free will and the consequent conclusion, that, if we are lost, it is because God so pleases. What was the result? A number of bishops with Cardinal Noailles, Archbishop of Paris, at their head, and a still larger number of doctors of divinity appealed against this bull from the Pope to a future council of the Church. But Clement XI. was no weak pontiff. In 1718 he published another bull in which he declared that every bishop who refused to accept the Unigenitus was simply excommunicated, and out of the Church. This was really the death blow to Jansenism, though it took some of these men ten years to make up their minds to submit, and nine French bishops preferred to go into exile rather than do so. The Jansenists still kept up a pretence of being in the Church by receiving the sacraments at the hour of death from men of their own persuasion. But the then archbishop of Paris put an end to this, and the whole sect finally drifted into Holland. Quesnel himself died at Amsterdam. The Protestant Dutch government gave them enough of Catholic church property to support their ministers, as the Swiss and German governments did to the Old Catholics thirty years ago. They consecrated three of their number, one archbishop and the other two bishops, and this kind of hierarchy is kept up to the present day. One of the bishops has no subjects, but he receives his income and lives with his brother bishop. Some of the Anglican clergymen who are imitating Catholic practices are said to have gone over to these personages and received from them valid ordination and even consecration. When a new Jansenist bishop is elected, he informs the Holy Father at Rome, and the Holy Father answers by renewing his excommunication. There are said to be about four or five thousand Jansenists in the midst of a Catholic

Dutch population of two millions, perhaps the very best Roman Catholics in the whole world.

D. A. MERRICK, S. J.

*To be continued.*

### "ON EVERY FORTY-ACRE PATCH A CHAPEL."

"On every forty-acre patch a chapel," I heard a few years ago, and was astonished to hear it again last week. A queer expression, the reader will say; what does it mean? Why, a bishop, mindful of his scattered flock, tries to build chapels or establish new stations wherever there is a nucleus of Catholics to be found. He knows they are his sheep, confided to him by the Supreme Shepherd. He knows an account will be asked of him for all. Hence, he sends priests after them even into counties that have but a dozen Catholics, all told. These priests report on the conditions they find, express their views of possibilities and feasibilities in the new fields, and thus, in a number of places and localities, missions are started. And as it happens ordinarily in missions, poverty is mistress. The walls of the chapels are bare, even if they happen to be plastered; the altar, perhaps, is formed from a large dry-goods box, the vestments, old and worn out, come from some older parish. Want stares from all corners, and what is worse, the pocket-book of the missionary is always at low water mark. Such is the material outlook in the new missions. Spiritually, the stray sheep gathered there have not lost the faith, but neither have they practised it. Hence, for a young priest imbued with the notions of a life of comfort, such as it is found in many large city parishes, the mission is not welcome. He grumbles and his discontent finds expression in the phrase: "On every forty-acre patch a chapel!"

What is to be done in the case? Condemn the bishop? Never! May God grant to these U. S. everywhere bishops imbued with the spirit of St. Paul—to become "all to all." Condemn such priests? Hardly. They are what they were made in the seminary. One thing it is to form a secular priest for well-equipped parishes, another, to form a missionary. Many a model parish priest would make the poorest kind of a missionary. Hence, the necessity for dioceses with missions to have a clergy educated for the wants of the mission. And this necessity of forming a real missionary spirit is the more urgent in America, as parishes and missions exist side by side among us. The priest on a poor mission is thrown into the company of his fellow-priests in well-to-do parishes. He hears about the many fine things in the parish—all unattainable for him. He is asked about his income. Well, it amounted to \$200 last year. "You are a fool," he is told, "I would not stay at that place. How can you live?" On his road homeward these words echo in his ears. Why should he not have the same advantages? Why continue his life of privation? If he stays, it is by the grace of God Who does not want to see the mission abandoned. But as to such spiritual advisers, they would do well to remember the sore plight in which their own now prosperous parishes were in their infancy and to re-read in their church-books how kind neighbors or even strangers in far distant lands helped those missions along; then they would not give



such advice, but, instead, help the struggling missions as best they could, and after some time they might have the satisfaction of beholding with their own eyes a prosperous parish where years ago the missionary eked out a living at \$200 a year.

J. F. MEIFUSS.

### The Free Man's Ballot: One Vote for One Cause and for One Candidate.\*)

In considering the question of reforming the government of the City of New York, we can not ignore the experience of the corporation, the only machine that has ever yet handled business on a large scale with almost perfect success. We shall doubtless discover that the main points in the machinery of a sound government, as in the machinery of a successful business enterprise, are unity, simplicity, and responsibility. Let us now enquire whether the simple machinery of the business corporation may not fit the needs of the municipal government. We may assume for the time that each voter bears the same relation to the City of New York that the holder of one share of stock bears to a private corporation.

Mention has been made herein of the fact that proportional representation has been growing in favor with the more progressive corporations. Proportional representation provides, in a corporation with five directors, that one-fifth of the shares may elect one director, two-fifths two directors, and so on. In a corporation with fifteen directors, one-fifteenth of the shares may elect one director and five-fifteenths of the shares, five directors. A very short and simple charter from the legislature of the State of New York would confer upon the voters of the City of New York the right to manage and control their municipal affairs in accordance with their desires and interest. The machinery of the city government so granted, if it were based upon the experience of the most successful corporations, would provide that the city should be ruled by a small board of trustees, say fifteen in number, elected once a year under a scientific system of proportional representation. This board would be authorised to enact all laws, rules, and regulations needful for the government of the city, to elect its chief and executive officers, to define their duties and to remove them all at will. The board of fifteen trustees should be elected from the whole city—the city at large, as we sometimes say—and not from districts. There are various forms of ballots under different systems of proportional representation, but it happens fortunately that the simplest is the most effective. Its simplicity is so perfect, and its effectiveness so remarkable, as will be shown later, that it may well be designated as the Free Man's Ballot.

This is a copy of the Free Man's Ballot, for the Republican Party, as it may be voted in any election in the City of New York, under the new charter, placing the government of the city in the hands of a board of fifteen trustees:

\*) From Orlando J. Smith's "The Coming Democracy." See under "Literature," this issue.—We do not agree with some sentences of Mr. Smith's, such as "One man one vote," or when he considers the social organism as purely a business organisation, etc.; yet his exposé of proportional representation deserves reprinting. J. HERNAN.

### REPUBLICAN TICKET.

FOR TRUSTEE, CITY OF NEW YORK.

#### Official Instructions.

The voter must write in the preceeding blank space the one name of his choice.

He is free to vote for any citizen of New York City.

If he fails to write a name, his vote will count for his party or cause only.

If he can not write, or if he be disabled, he may bring a friend who will be permitted to write the name for him at the polls.

Other tickets will be headed with the names of other parties, causes, or measures, as Democratic Ticket, Good Government Ticket, Police Reform Ticket, and Anti-Ramapo Ticket. An official party emblem or picture may be used also, if desired.

With the Free Man's Ballot the voter expresses first his choice of the party, cause or measure, for which his vote shall be counted, and second his choice of candidate for the office of trustee.

We may now consider the practical working of the new system. Let us assume that there are 600,000 voters in the city of New York. As there are fifteen trustees to be elected, a party, cause, or organisation for the promotion of a principle or measure, will elect one trustee if it have the support of 40,000 voters, two trustees, if it have 80,000 voters, and so on.

The election officers, upon closing of the polls, will count first the heads of the ballots to determine how many votes have been cast for each party or cause. Let us assume that this count results in the whole city as follows:

Democratic (Tammany Hall),	- 239,000
Independent Democratic,	- 43,000
Republican,	- 147,000
Good Government,	- 74,000
Police Reform,	- 53,000
Anti-Ramapo,	- 35,000
Scattering,	- 9,000

Since 40,000 votes are required as the full quota to elect one trustee, it now appears that the Tammany Hall Democrats have elected five trustees, with 39,000 votes in excess. The Independent Democrats have elected one trustee with 3,000 votes in excess. The Republicans have elected 3 trustees with 27,000 votes in excess. The Police Reformers have elected one trustee with 13,000 votes in excess. The Good Government party has elected one trustee with 34,000 votes in excess. The Anti-Ramapo party has elected no trustee but it has a surplus vote of 35,000. The Scattering have wasted 9,000 votes.

Eleven trustees have now been chosen on full quotas. Four more must be distributed where they rightly belong. It is evident that these should go in equity to the four parties having the largest surplus vote, one to the Tammany Hall Democrats, with 39,000 votes in excess, one to the Anti-Ramapo party, with 35,000 surplus votes, one to the Good Government party, with 34,000 votes in excess, and one to the Republicans, with 27,000 votes in excess. The board of trustees will now stand as follows:

Tammany Hall,	- 6
Independent Democrats,	- 1
Republicans,	- 4
Good Government,	- 2

Police Reform,	- 1
Anti-Ramapo,	- 1
Total,	- 15

Each party or cause is now represented in the board of trustees in nearly exact proportion to its voting strength. This vote having determined that six men of the Tammany Hall Ticket have been elected, the completion of the Tammany Hall ballots will determine the six names thereon that have received the highest votes, and these will therefore be chosen trustees, as will the one man having the highest vote on the Independent Democratic ticket, the four men having the highest votes on the Republican ticket, and so on.

It will be the duty of the election officials to certify the vote cast for all the candidates, chosen and unchosen, on all of the ballots, as a matter of publicity, and for another important reason:

If any candidate chosen should fail to qualify as a trustee, or should resign or die or become disqualified during the term of office, he should be succeeded by the candidate on the same ticket who received the highest vote given on that ticket to a candidate who was not chosen. This would provide a just means of succession in the case of a vacancy, without the expense or trouble of holding a special election.

\* \* \*

We agree heart and soul with the main features of the program here developed, the more so as it would give an opportunity to Catholics to form a party of their own, without running the risk of bringing everybody else down upon them. Their votes would count. The Catholics of New York, Chicago, St. Louis, and other large cities, with little effort, could have a powerful representation in the city government, and were such a system adopted for the State government, in many instances the Catholic representatives would hold the balance of power, as does the Centre party in Germany. J. HERNAN.

### THE AMERICAN UNION—A NEW ORDER OF BIGOTRY.

While we do not apprehend that the revival of A. P. A.ism known as the American Union will live any longer than its predecessor or succeed in gaining more political influence, it will be interesting for future reference to give a sketch of its genesis and the full text of its platform, which we are enabled to do thanks to a very complete article in the *Boston Republic* of May 12th.

The American Union was founded some three months ago in Brooklyn by H. C. Seymour, with headquarters in the office of the Anglo-American Patent Exchange (of which he is President) at 375 Fulton Street. It claims to have already 22,000 names upon its roles. The cost of membership is very small. President Seymour wants to have it understood that the Union is not a branch of, or in any way connected with, the American Protective Association, of unhallowed memory. It appears from his utterances that the main purpose of the new venture is to obtain political prestige and influence through activity in the coming national campaign.

The platform of the Union speaks for itself. Here it is unabridged and in all the glory of its cow-English:

"1. That the organisation shall be known as the American Union.



2. The object of the American Union shall be the protection of our public school system, the resisting of any interference with or diverting of any part of the public funds (school) for any other than their proper legitimate uses.

3. To enforce the law demanding the reading of the Protestant Bible each day at school opening to or in the presence of all the scholars in a tone of voice that shall be audible to all.

4. The American free school system being a State institution is subject to change, and should be under the control of the national government to secure uniformity and perpetuity in all the States of the Union.

5. To resist by every means in our power the appropriation of public funds for sectarian purposes.

6. To resist the appropriation of public funds for private use.

7. To use every effort to restrict the importation of undesirable, criminal, diseased, pauper or contract labor into this country, the same being a menace to the American workman, to the good health, morals, and general welfare of our citizens, and as tending to lower the standard of true Americanism.

8. To obtain by legislative enactment such restrictive laws and provide such safeguards as will insure paragraph 7 being effective.

9. That in our opinion the most effective plan for the exclusion of undesirable immigrants would be an educational test, making it compulsory that immigrants should be able to read and write, in their own language, upon landing on these shores.

10. That no alien be given his second (naturalization) papers until he can read and write fifty lines of the constitution of the United States in the English language.

11. To demand a ten-year continuous residence of all aliens before granting full citizenship.

12. To demand the equal taxation of all property not owned by the State, except church property (meaning the actual church structure proper, and the actual land covered by such structure, and nothing else.)

13. To insist upon a pro rata distribution of the funds appropriated for charitable purposes.

14. To oppose sectarian discrimination in the personnel of the board of education, superintendents, teachers, etc., in our public schools.

15. To oppose governmental aid in favor of sectarian appropriations for religious or educational purposes in the newly acquired countries or territories now governed by the United States.

16. To amend the law granting exemption from taxation to any and every person, body, corporation or owner of property other than that owned and controlled by the government.

17. We hold and maintain that no government can discriminate in favor of the few without injustice to the rest of the community, and that such discrimination is a hardship and an oppressive abuse of governmental functions not contemplated or justified by the constitution of the United States of America."

The bulk of the new society, if we may believe our Boston contemporary, is composed of Englishmen, Scotchmen, Canadians, and Ulster Orangemen.

A. P.

## CUBAN SCHOOL-TEACHERS.

The plan of bringing 1,500 of the 3,000 school-teachers of Cuba to the United States during the coming summer, is one of the most original educational measures that were ever conceived. It is proposed to take them to Cambridge, Mass., where Harvard University has promised to furnish them free instruction at a summer school, and its authorities also expect to raise the \$70,000 which, it is estimated, will be the money cost of the enterprise, so far as the stay at Cambridge is concerned.

That serious direct results will follow from forty days' actual teaching, no one expects; the object of the experiment is broader. As Mr. Charles Francis Adams, the Treasurer of Harvard University, puts it (*N. Y. Sun*, May 18th):

"The effect on the minds and hearts of the teachers is to be produced by the sight of our people and our homes, and through personal acquaintance with our modes of life and with the evidences of our civilization. The result of the undertaking should be to plant in every Cuban village a teacher who has seen the best side of American life, and who has learned a little about the organization of public instruction in the United States, and about the best methods of teaching in language, history, and natural history."

In view of the fact that those Cuban school-teachers will be all or nearly all Catholics and would doubtless take home a wrong idea of Catholic educational activity in the United States if left entirely in the hands of the Harvard people, a movement has been set on foot in Boston to invite them for a week or two to the Catholic Summer School at Plattsburg, and if possible show them some Catholic parochial schools and colleges. This movement deserves to be encouraged, and we hope its advocates will succeed in collecting sufficient funds to realize their charitable plan.

ARTHUR PREUSS.

## SOCIAL INFLUENCES AT WORK IN FAVOR OF TEMPERANCE.

The Prohibition movement is doing little, we believe, for the advancement of real temperance. However, there are other social influences at work with considerable success in this direction. According to the *N. Y. Evening Post* (May 5th) at least a dozen organizations, which have a membership of about 180,000, show a marked antagonism to the saloon. The Secretary of the Journeymen Tailors, for example, says that all of its officers are decidedly opposed to the use of intoxicating liquors as a beverage, and that, although formerly very few tailors were sober enough to work till the second or third day after Sunday, now "you will scarcely find a single member of the organization that is an habitual drunkard." The Secretary of the International Order of Blacksmiths says that all of its officers do everything possible to oppose the influence of the saloon among its members, and that none of the local associations meet in halls connected with saloons. The insurance departments maintained by many organizations are effective workers for temperance, as sickness, accident, and disability benefits are forfeited if the misfortune has been caused by drink.

H. St.

## THE LEGEND OF KING ABGARUS.

An impressive story is going the rounds of the secular press in the shape of an alleged despatch from Rome, announcing the discovery of the long-lost letters that passed between Christ and King Agrippa. They were found inscribed on tablets of stone over the gateway of the palace of the Kings of Ephesus. Learned authorities are quoted as asserting that the find is of great historical importance. The documents are identical with those that figure in the episode of Agbarus, King of Edessa, related by Eusebius in the first Book of his Ecclesiastical History. They, therefore, prove that the episode in question is not a mere invention as many authorities contend. For Agbarus read Agrippa, for Edessa read Ephesus, and the matter is settled. Unfortunately, for this view, no King named Agrippa reigned at Ephesus in the time of Christ. The city was then and, for years had been, the capital of proconsular Asia. The discovery, when one comes down to facts, merely proves that the tradition about Agbarus was commonly known in the fifth century—it is to that period that the inscription belongs. It adds absolutely nothing to the evidence we already possess in favor of the reliability of said tradition.

The story of Agbarus, or Abgarus, is briefly as follows: Eusebius says that he literally translated what he has set down about this king from the Syriac originals in the public records of the city of Edessa. There actually was a city called by this name in Mesopotamia. A prince named Abgarus actually reigned there in our Lord's day. The historian relates that the King, who suffered from some stubborn complaint, hearing of the cures wrought by Christ and of the bad treatment He received at the hands of the Jews, begged our Lord to come and heal him, and offered Him an asylum in Edessa. Our Lord wrote to the King by the courier, Ananias, telling him that after His ascension He would send one of His disciples to heal the royal infirmity. In due time this promise was made good—and so ends the legend.

Great scholars have contended for the genuineness of the letters in question—among them the Bollandist editors of the "Acta Sanctorum." It is well to know that Abbe Fouard in one of the notes appended to his Life of Christ, says, that however time honored and weighty the testimony in favor of the letters may be, still there is no use in insisting on the authenticity of documents rejected as apocryphal by the Church.—*Providence Visitor*, May 12th.

\* \* \*

NOTE BY THE EDITOR.—Abgarus is the more usual form. It is the common name of the rulers of Edessa. The documents as found by Eusebius were written in the Syriac language and by him translated into Greek. They are now wellnigh universally considered to be spurious. For a full and critical account of the legend of King Abgarus see "Die essenische Abgar-Sage kritisch untersucht," by R. A. Lipsius (Braunschweig 1880).

A. P.

\* If we Catholics would devote more attention to correcting our own blunders and prevailing vices and not crow quite so much over the blunders and vices of Protestantism, we might be a far more desirable crowd to live with or to write for.—*Globe Review*, March, 1900, p. 119.



## EXCHANGE COMMENT

The editor of the *Church Progress* (May 5th), taking his cue from the extracts we recently published from the Diary of a Twentieth-Century School-Sister, arises to observe with more boldness and stylistic slovenliness than we are used to in him, that "when so many Catholic newspapers have died in this country from actual starvation, and when so many others find it very difficult, and not without many appeals to justice, to struggle along, it is provoking to see those from whom greatest encouragement should be expected and received carrying their thoughts to the columns of secular journals. Perhaps we may not be guilty of any irreverence if we say that there is almost an inconsistency, in fact when the names of leading ecclesiastics are found at the head of Catholic papers, subscribed to a vote of approbation, and these same names are found attached to contributions in the secular press; and that while frequently vigorous voices are raised in warning the people against the dangers of that press. The isolated articles of prominent ecclesiastics, so widely advertised, have often brought dangerous reading into Catholic homes, which these articles have not offset by good done, either there or among Protestants."

How true this is and how timely when one has succeeded in making out the meaning from the obscure phraseology! But our contemporary had better beware. In the same issue it assures its readers that it is "not a believer in the usefulness and expediency of criticism of superiors, especially if these be our ecclesiastical superiors." It's not only not expedient but positively dangerous, and the *Progress* had better keep the irreverent reflections it clips from THE REVIEW in its locker, for its own private edification.

\* \* \*

The *Catholic Columbian* (May 12th) declares that Freemasonry has a stronger hold on the non-Catholic men of this country, than all the so-called Protestant churches put together, and that the ministers do not dare to raise their voices against it for fear they will "lose their jobs."

This statement may be exaggerated and is hardly susceptible of positive proof, though not a few latter-day events and utterances make it appear quite probable.

\* \* \*

The Rome correspondent of the N. Y. *Freeman's Journal* (May 5th) warns the Catholic reading public in the U. S. against the *Weekly Register*, a soi-disant Catholic weekly newspaper of London, whose ex-editor, who styles himself a "liberal Catholic," has just written an outrageous attack on the Jesuits in the *Nineteenth Century*. The *Freeman's* correspondent says that the *Weekly Register* has lately been denounced with good reason by His Eminence Cardinal Logue, but continues to publish un-Catholic matter, particularly a Rome correspondence "which is a scandal to Catholic journalism."

The warning is timely. For as late as April 21st our own "liberal" *Catholic Citizen* (Milwaukee) quoted from that same Rome correspondence of the *Weekly Register*, which it extolled as "a leading Catholic paper of London," an abominable libel against the late Cardinal Mazella, whom it denounced as an ecclesiastical wire-puller, who could "in no sense be regarded as a man

of wide education or deep originality in any intellectual department," and who used "the extraordinary influence he had obtained with the Pontiff" for the advancement of "a small clique of the Jesuit body."

It is characteristic of the spirit of the *Milwaukee Citizen* that it did not hesitate to reproduce such calumnies against a dead Prince of the Church, of whom the Holy Father himself said, in the general session of the Congregation of Rites of March 27th, "We have lost in him a counsellor of the greatest prudence and fidelity, your order, too, has lost a distinguished ornament—a man most highly deserving of the Church for his piety, his learning, and his labors."

\* \* \*

The *Northwest Review* of St. Boniface, Manitoba, edited by Rev. A. A. Cherrier, in conjunction with one or more Jesuit Fathers of St. Boniface College, is kind enough to say, in its edition of May 9th, that the "little paper of Mr. Arthur Preuss's is one that any intelligent Catholic, who is used to it, would leap upon eagerly as soon as it comes. Its information is so varied and piquant; its range, thanks to contributors commanding a dozen languages, so truly world-wide; its spirit so absolutely loyal to the Church."

In the same note the *Northwest Review* expresses pain because we quoted "with apparent approval, Mr. W. H. Thorne's abuse of the Rev. C. C. Starbuck," the well-known Protestant divine who, as our readers are aware, in a series of articles in the *Sacred Heart Review*, is exposing Protestant weaknesses and lies about the Church. Our contemporary says that it had occasion to test Mr. Starbuck's knowledge on historical questions in which it had inedited and exclusive information, and that it has found him "marvellously learned."

Mr. Starbuck deserves credit for his good will and the diligence wherewith he popularizes a portion of the great mass of information gathered together by such men as Jansen, Pastor, and the authors of the "Geschichtsluegen;" but we for our part have never been able to discover anything particularly original or marvellous in his work. On the other hand it has often seemed to us that there was manifest in his essays an apparent disinclination to credit the information he serves up to the astounded readers of the *Sacred Heart Review*, to the Catholic sources from which he derives by far the most of it. Our purpose in reproducing Mr. Thorne's rather severe remark was not to discourage Prof. Starbuck, but rather to stem the admiration that has been undeservedly bestowed upon him by simple-minded Catholics who believe that he is the original discoverer and patentee of the historical facts he has such a knack in bringing out.

ARTHUR PREUSS.

\* To the editor of the *Globe Review* (March) it looks "as if the publishers of the *Nineteenth Century* had contracted with various prominent but not overly gifted, writers, to deal with Catholic questions along the borderland of heresy, etc., just to advertise their periodical, especially in the U. S., where our Catholic and literary editors, being, as a rule, without any overplus of intelligence, and at the same time suffering from lack of experience, jump at any, the merest hack sensation, and all the more so if it is English, you know."

## EDUCATION.

### STATE EDUCATION RUN MAD.

A bill has recently become law in New York which establishes a State School of Clay Working and Ceramics at Alfred University, an obscure Seventh-Day-Baptist college in the village of Alfred Centre. The sum of \$15,000 is appropriated for the erection of a building and \$5,000 for the maintenance of said school for one year. Of course, this is only a beginning. The department for pots and vases at Alfred University will want that appropriation every year, and annual appropriations have an inherent tendency to augment.

We are not surprised therefore to find even the New York *Sun* referring to this bill as an expression of "State education run mad," and commenting thereon as follows (edition of May 13th):

"The success of Alfred University in procuring the establishment of a State School of Ceramics will doubtless awaken an eager and hopeful interest in other institutions of learning all the way from Shelter Island to Chautauqua. Each Board of Trustees will say: 'Why should not we too receive \$15,000 for putting up and fitting up a school building and \$5,000 a year for teaching therein any branch of learning which the taxpayer yearns to have taught at the public expense, from Sanskrit down to shoe-making?'"

"Thus it is apparent that the act to establish a State School of Ceramics is the first step in the development of a new educational system which will be capable of great expansion. The multiplication of State schools will give us institutions at which free instruction can be obtained in every department of human study and endeavor. There is one school, however, which need not be established. It exists already in the Capitol at Albany, when the Senate and Assembly are in session. We refer to the State School for the Enactment of Idiotic Legislation."

Thus doth time bring about the "reductio ad absurdum" of State education. Consistency demands that not only the excrescences but the pernicious principle itself be stamped out. Education does not and never will belong to the State.

PATRICK HANNAHAN.

§ An esteemed Chicago contemporary says that the Conference (of Catholic Colleges) "viewed from any and every point of view was a splendid success." This sounds impressive. But we should like to know what "betterment of college conditions" has been effected by the distinguished gathering and what "problems of college life" have been solved by it. Doubtless many benefits may follow the "interchange of ideas" and all that sort of thing. But what practical results have been reached over and above the adoption of certain articles of association? What has been done since the last Conference, in the direction of securing uniformity in the making of requirements for matriculation into, and graduation from, our colleges? That is a "problem" whose solution appears to be as distant as ever, and yet it is one of first importance if these colleges are to hold the place we all desire to see them hold in the educational system of the country. Some of our institutions give courses which fairly challenge comparison with the course of their more pretentious non-Catholic rivals. Others of them—well the less we say on this point,



the better. Byron speaks somewhere about persons who "lie like a woman on an epitaph." He had not seen certain of our college catalogs. -Providence Visitor, May 5th.

§ The Pittsburg Observer (May 10th) quotes Charles Dudley Warner as saying that the colleges for negroes in the South have done more harm than good, having bred "idleness, a vaporous ambition in politics, and that sort of conceit of gentility of which the world has already enough." In the opinion of the Observer, "what the colored people need is moral instruction first, industrial training, second, and the three R's, third. If they were all pure, honest, truthful, temperate, industrious, thrifty, and skilled in some useful handicraft, and if they all knew how to read, write, and cipher, they would be far more advanced, as a race, than they are to-day. Then, the exceptionally bright boys and girls, exceptionally placed in means, should receive a higher education."

## CONTEMPORARY RECORD.

### CLAP-TRAP PRO-BOER SYMPATHY RESOLUTIONS.

There is a furious competition between the parties to see which can express most "sympathy" for the Boers, but neither of them proposes to transmute sympathy into action. Even Mr. Bryan does not contend that he could do more than President McKinley has done—that is, come forward with good offices. No one outside bedlam could think of forcible intervention, or the threat of it. As far as any moral utterance by our government is concerned, the blood of the Filipinos chokes us when we try to protest against the treatment of the Boers. Self-interest certainly commands us to keep hands off. Everybody knows this, yet the hollow and humbugging resolutions of sympathy continue to be offered and adopted. Even the Boer delegates must see that the whole thing is a sham. Intending to do nothing, it is folly to talk as though we meant to do something. Of Boer planks in any platform, we may say that, so far as they are not pure clap-trap, they are playing with fire, and are even, in Lowell's language, "a national scandal, and not merely so, but a national detriment, inasmuch as they serve to foster in foreign statesmen a profound misapprehension of the American people and of the motives which influence them in questions of public policy."

## THE STAGE.

### THE THEATRE AND PUBLIC MORALS.

One dramatic season succeeds another, and in its turn becomes ancient history, without any marked improvement in the general tone and quality of our theatrical entertainments. The only real progress made of late has been in the manner of representation rather than in the character of the plays. Although there are now very few actors of the first, or even the second, rank, the number of companies capable of giving fairly satisfactory performances of modern comedy seems to be increasing, while an elaborate stage setting is now the rule, not the exception. As for the older comedy and poetic tragedy, they have vanished, simply because

there is no longer anybody—except a veteran here and there—who is able to act them properly. Our possible tragedians of the future are now devoting themselves mainly to romantic melodrama, in which they have exhibited, thus far, but very moderate ability. Nevertheless, there is a chance of development along this line, and all true lovers of the theatre would hail with delight anything like a genuine revival of romance, with all that it implies of the imaginative, the gallant, and the picturesque.

The season just departed does not offer a very cheerful retrospect. It started off pretty well, but ended in futility and disgrace. Only few plays were distinguished by a certain literary excellence, but the great majority of these, it must be noted, were of foreign manufacture, a fact sufficiently disconcerting, whether it be attributed to the unwillingness of the purely commercial manager to trust his own judgment and produce an untested piece, or to the lack of invention and capacity on the part of local playwrights. It is a melancholy truth that such home products as have reached the footlights have not been suggestive of any very rich vein of suppressed dramatic genius. The great bulk of the theatrical entertainments of the winter have been either commonplace, trivial, sensational, or indecent.

The increase of coarseness in the theatre, and the complacency with which offences against good taste are regarded by audiences supposed to be representative of the most highly cultivated classes of the community, are among the most disquieting social phenomena of the day. There never was a more striking illustration of the truth of the old proverb that familiarity breeds contempt. Not so very long ago the production of a play from the French was always preceded by assurances that it had been subjected to a careful process of disinfection, but now the managerial plan is to stimulate public interest in a new piece by preliminary hints concerning the improprieties contained in it, and domestic audacities are added to European abominations. It is no exaggeration to say that the conventionalities of civilized life are outraged to-day upon the American stage—not in all theatres, of course—as habitually and as flagrantly as they are in Paris, not excepting even the Theatre Antoine. And these nudities of speech and action are not only not resented, but are vehemently applauded, and are accepted as matters of course, even by young girls, still in school, or just out of it, who never ought to be exposed to such pollution, least of all in the company of young men. The evil is a very serious one, and one not at all easy to deal with. Undoubtedly the baser daily press has made itself partly responsible for the existing condition of affairs by the encouragement which it has given to unscrupulous managers and the demoralization which it has wrought in the public mind and conscience by its exploitation of all that is abnormal and disgusting; but the newspapers, although they can help a dirty play by advertising it, can not hurt it by denunciation. Things have come to such a pass that the surest way to crowd a theatre and enrich its manager, is to say that the show in possession of the stage is not fit to be seen. This fact is notorious, and must be perfectly well known to the writers who make a practice of minutely describing all the more atrocious features of a vulgar or salacious representation, under the pretence of exhibiting a virtuous indignation.

Of course, there is a considerable body of reflective and intelligent playgoers, who avoid the degenerate drama as they would the plague, not only on account of its bad morals, but its general stupidity and tediousness, and who are influenced by unfavorable journalistic reports. But these are, after all, a very small minority in a population reckoned by millions, and are treated as a negligible quantity by the ordinary speculative manager, who cares nothing about art, or manners, or morals, so long as he can draw a crowd. His excuse, when rebuked for a policy debasing to himself and his profession, is that he is impotent in the matter, being compelled by the necessities of the business to supply what the public demands. The falsity of this has been demonstrated over and over again, never more unanswerably than during the past season, in which some remunerative plays have also been the most innocent. The sentimental rural dramas, for instance, have proved veritable mints. But to logic the average manager is utterly impervious, and the miserable fiasco in which the recent effort at amateur censorship ended—an effort not much more creditable than the exhibition which was the object of it—has freed him from all present anxiety on the score of possible interference by the law. A political censorship, and no other could be had under our present rulers, would be worse than useless. But if the self-respecting part of the community could be induced to absent themselves from the theatres which offer salacious or vulgar shows, and to turn a cold shoulder to the men who write them, as they would to any other person who did not know how to behave himself properly in private life, much good might be done. There is still great force in example.

## LITERATURE.

### THE DEAD HAND.

The Dead Hand. A Brief Sketch of the Relations Between Church and State With Regard to Ecclesiastical Property and Religious Orders. By Henry Charles Lea, LL. D.

With the fiendish glee of an *advocatus diaboli*, Mr. Lea relates the fierce fights lasting for centuries, between the Catholic Church and the civil rulers of diverse European and American lands, all for the purpose of stiffening the weak knees of one McKinley who is about to decree the abolition of ecclesiastical property, called the Dead Hand, in our new possessions. If ecclesiastical property were acquired in the way Mr. Lea relates, and if it served but for the aggrandizement, idleness and pleasure of the clergy, the Dead Hand would be a nuisance; but Mr. Lea, like others of his ilk, asserts and fails to prove his assertions. Such a plea as his would be laughed at in any court of the land, unless the judge were as much of an ignoramus and as bigoted as Mr. Lea, who styles himself an LL. D.!

J. F. MEUFUSS.

### THE COMING DEMOCRACY.

The Coming Democracy. By Orlando J. Smith. New York, The Brandur Co., 220 Broadway. 154 pages. [Paper 50 cts., cloth \$1.00.]

The world is full of reformers, more, unfortunately, of the wild-cat stripe, than of common sense. Mr. Smith has good sense and shows it in many ways. His mistake is that he wants to bring about political and social reforms by building on reason alone with-



out any consideration of Christian principles. His "Coming Democracy" pre-supposes men that are perfect—models of virtue; these, reason alone can not produce. And that is why we venture to predict that his prophecies will not be realized. However, his book will be read with interest and profit. On another page the reader will find a chapter therefrom on the reform of the ballot.

J. HERNAN.

#### "AN HOUR WITH A SINCERE PROTESTANT."

We are pleased to note that "An Hour With a Sincere Protestant," by Rev. J. P. M. Schleuter, S. J., which we warmly recommended at the time of its first appearance, has reached its thirteenth edition. We know of no more concise and lucid refutation of the commonest objections against the faith than that contained in this unpretentious little brochure. We append a specimen passage showing the reverend author's style and method:

"It is unreasonable and unjust to judge the Roman Catholic Church by the bad lives of many unfaithful members. Catholics are bad only in as far as they do not live as Catholics. The Catholic Church is a good tree and as such can bring forth only good fruit; but as you can find bad fruit on the best tree, so you will also find bad fruit on the good tree of the Catholic Church. But, as bad fruit on a good and healthy tree does not owe its being bad to the good tree, but to some bad influence from without, so the bad conduct of so many Catholics is due, not to the Church, but to some bad influence outside the spirit of the Church. He who lives up fully to the teaching and direction of the holy Roman Catholic Church, will infallibly become a saint. All saints whose sanctity God has made known by miracles were children of the holy Roman Catholic Church without a single exception, and saints are nothing else but the fruit of the good tree of the Catholic Church." (pp. 25-26.)

[New York: Christian Press Pub. Co. Price 10 cts.] A. P.

#### CURRENT LITERARY NOTES.

—We learn from Mr. Croke's report of the Roman Congress of Christian Archaeology, in the *Catholic Standard and Times* (May 12th), that one of the lecturers, Dr. Baumstark, devoted an acute Latin discourse to the explosion of the asserted antiquity and orthodoxy of the "Testamentum Jesu Christi." It was, he contended from internal and external evidence, the work of a Monophysite of the end of the fifth or the beginning of the sixth century, probably of a Syrian or Egyptian Monophysite, more probably of a Syrian.

—A book entitled "The Siege of Rome in 19.." is making quite a stir in the *Eternal City*, just now, we learn from a Roman letter in the *Freeman's Journal* (May 12th). The author is of the liberal school, and selects as the theme of his imaginary war the invasion of Italy by France for the purpose of restoring the temporal power of the papacy. "Just at this moment," says the *Freeman's* correspondent, "the hypothesis looks to be a very extravagant one, for France is passing through an acute crisis of anti-clerical mania, which would lend superficial color to the idea that the Catholic France of past times has ceased to be. Whether or not, however, Rome is to be the victim of a siege in the near future (and one shudders to think of the damage that its treasures would suffer from a modern

siege), there is a general feeling that the peace of Europe will barely survive the closing of the Paris Exposition."

#### SCIENCE AND INDUSTRY.

##### THE DANGEROUS CHARACTER OF HYPNOTISM.

We have repeatedly pointed out the dangerous character of hypnotism and dissuaded from the popularization thereof in theory and in practice. We are confirmed in our view by a statement of Prof. John D. Quackenbos, of Columbia University, in the *N. Y. World* of May 13th. He says among other things:

"There is no doubt that hypnotism can and will be used to detect crime. But we are only on the threshold of knowledge in this direction, and no one can set limits to the future of hypnotism in overcoming the obstinacy of criminals.

"The time may come when the old, ineffectual methods of regenerating the moral nature will be superseded by hypnotic treatment. The astonishing results already attained prove this beyond question.

"By hypnotism we can reach people who are moral imbeciles, and by no other power known to man can you do this.

"We can discover the sense of right and wrong where none seemed to exist. We can overcome evil habits and awaken the higher self which never completely dies in any man or woman.

"Where every other influence has failed to restore a man to moral sanity, hypnotism has succeeded. So I would say that if it fails to extract a confession from a criminal, no other means can be used with success.

"There is such a thing as compulsory hypnotism, which can be applied to any person without his consent. It is possible to shatter a human will as you might break a china vase against the rock. But this is a new and almost undeveloped field, about which little can be said at present."

\* The tendency to deny the social mission of the Christian religion is common to all shades of modern Liberalism.

#### NEW BOOKS AT B. HERDER'S, 17 S. Broadway.

Spalding, Rt. Rev. J. L. Opportunity and other Essays and Addresses...	1.00
Casey, Canon. Lectures on the Trials and Triumphs of the Church. Paper. Net.....	.25
O'Rourke, Rev. F. Occasional Sermons on various subjects. Net.....	1.35
Cox, Rev. T. E. Biblical Treasury of the Catechism.....	1.25
Gasquet, Rev. F. A. The Eve of the Reformation.....	3.50
Benedict, Life of St., with the Rule of the same Holy Patriarch. Net.....	1.25
Bonomo, Life of Bl. Joanna Mary. Benedictine Nun. Net.....	1.00
Cornaro Piscopia, Life of Helen Lucretia, Oblate of the Order of St. Benedict and Doctor in the University of Padua. Net.....	1.25
First Martyrs of the Holy Childhood. Net	1.50
Francis de Sales, Life of St. From the French of A. De Margerie, ("The Saints" Series.) Net.....	1.00
Gerard, Rev. John, S. J. Evolutionary Philosophy and Common Sense. Net	.40
Breviary Hymns and Missal Sequence. Transl. by Rt. Rev. E. G. Bagshawe. Net.....	.60

Grosseteste, Robert, Bishop of Lincoln. A contribution to the religious, political, and intellectual history of the 13th century.....	4.00
De Lisle, Life and Letters of Ambrose Philipps De Lisle. By Edmund Sheridan Purcell. 2 vols. ....	10.00
Mechtildis, The Life of St. Net.....	1.00
Barnes, A. S., St. Peter in Rome and his Tomb on the Vatican Hill. Net.	4.00
Barry, Dr. Wm. Arden Massiter.....	1.50
Bugg, Lelia Hardin. The People of Our Parish.....	1.00
Costelloe, B. F. C. The Gospel Story, illustrated. Net.....	1.60
Drew, Mary Frances. The Passion Play at Ober-Ammergan. Net.....	.50
Gigot, Rev. F. E. General Introduction to the Study of the Holy Scriptures. Net.....	2.00
Hahn-Hahn, Countess. The Heiress of Cronenstein.....	1.25
Jack Hildreth on the Nile. Adapted from the German of Karl May.....	.85
McErlane, Rev. D., S. J. The Church of Christ, the same forever. Net..	.50
Raycroft, Rev. B. J. Sermons for every Sunday. Net.....	1.50
Thorold, Alger. An Essay in aid of the better appreciation of Catholic Mysticism, illustrated from the writings of Bl. Angela of Foligno. Net....	1.10
Wiseman, Cardinal. A Month's Meditations. Net.....	1.10

Portrait of Leo XIII. after the Painting by Uggolini. Size, (with margin) 31x41 inches..... Price, \$10.00

#### EMIL FREI,

Munich Antique Figure Windows for Churches a specialty. All kinds of Painted and ..... Stained Glass.....

Sketches and estimates furnished free of charge. All work guaranteed to be water proof.

No. 10 NORTH 12TH STREET,  
....St. Louis, Mo....

#### W. KLOER, CHURCH DECORATOR.

916-18 ALLEN AVE.  
St. Louis, Mo.

References:—St. Peter & Paul's, (St. Louis; St. Peter's Chicago; St. Elizabeth's, Denver; St. Mary's, Marytown, Minn.; St. Peter's, Jefferson City, Mo.; St. Joseph's, Memphis, Tenn.; St. Nicholas', Aurora, Ill.; All Saints', St. Peter's, Mo.; St. Francis' Church, Humphrey, Neb.; St. Bonaventure's Church, Columbus, Neb.; Chapel of St. Joseph's College, Teutopolis Ill., and many others

...I also furnish Sceneries for Stages...

#### VICTOR J. KLUTHO, ARCHITECT AND SUPERINTENDENT.

Pastors intending to build Churches, Schools, Parochial Residences, etc., will find it in their interest to communicate with me....  
Room 306 Benoist Building.  
N. E. Cor. 9th and Pine. ST. LOUIS, MO.  
Illinois Licensed Architect.

DR. P. J. LATZ. 315 E. NORTH AVE., CHICAGO, ILL.  
With Recommendations From Mgr. Knipp. Special laboratory for chemical and microscopic examinations—Urinary analyses. Examination of sputum.



#### Jos. Conradi, Architect,

Special attention is given to  
Churches, Schools, Religious  
Institutions, Altars, Etc.

Estimates furnished on application.

Rooms 710-711 Burlington Bldg.

! ST. LOUIS, MO.!



ST. JOHN'S SEMINARY  
  
3 8151 001 20613 2

LIBRARY  
ST. JOHN'S SEMINARY  
BRIGHTON, MASS



